

Chitas for Tuesday, Parshas Vayakhel-Pekudei Chof-Alef Adar, 5783 - Shnas Hakhel

לעילוי נשמת ר' יוסף בנימין בן ר' מנשה קאלטמאנן
~ by Rabbi Aryeh & Esther Kaltmann ~

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו ~ ע"י ברוך בן רחל ומשפחתו
ולעילוי נשמת אמו מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי

לחיזוק ההתקשרות לכ"ק אדמו"ר זי"ע נשיא דורנו
~ by Anonymous ~

Chitas for the month of Adar is made possible in part

לעילוי נשמת הרה"ח הרה"ת הר' משה פינחס בן הר' אברהם מרדכי הכהן כ"ץ • הרה"ח הרה"ת הר' מרדכי בן הר' פינחס מענטליק וליכות רפואה שלימה וקרובה לזאב יחזקאל הכהן בן מינדל

*Chitas for the month of Adar is made possible in part
by the Sachs Family ~ may they see tremendous bracha in all of their endeavors!*

Chitas for the month of Adar is made possible in part

לעילוי נשמת מרת חנה צביה ע"ה בת ר' יוסף יצחק נ"י וילנקין-דובראווסקי

Chitas for the month of Adar is made possible in part

Lizchus Yaakov Mordechai ben Masha and Faiga Raizel bas Chana Rivka for their Adar birthdays ~ Shnas Bracha Vehatzlacha!

Mazel Tov **Second Lieutenant Yehuda Tzvi Phillips** (East Flatbush, NY)

~ birthday Chof-Alef Adar ~

Shnas Bracha Vehatzlacha!

CHUMASH :: Parshas Vayakhel-Pekudei - Shlishi with Rashi

In today's *Chumash*, we learn how Betzalel and Oholiav made the *Menorah*, the *Mizbeiach Haketores*, the *Shemen Hamish'cha*, and the *Ketores*.

We learned how all of these things are made in Parshas Terumah, Tetzaveh, and Ki Sisa, when Hashem gave the instructions to Moshe Rabbeinu. In this week's parsha we learn how Moshe Rabbeinu gives these instructions to the Yidden, and how the Yidden actually make them. The pesukim tell us exactly how each part of the Mishkan was made.

Why does the Torah repeat all of the details again, instead of just saying in short that the Yidden made the Mishkan just the way Hashem told Moshe?

We can learn the answer to this from two other places where the Torah repeats something twice in a detailed way.

In *Parshas Chayei Sarah*, when Eliezer, Avraham's servant, told over the story of how he came to find a *shidduch* for Yitzchak, the Torah repeats everything he said with all the details!

And in *Parshas Naso*, at the time of the *Chanukas Hamishkan* when the *Nesiim* brought *korbanos* to start using the *Mizbeiach*, the Torah says the *korbanos* of each of the *Nesiim* separately with all of their details, even though they all gave the exact same thing!

With the story of Eliezer, Rashi explains that it is to show how much Hashem loves the *Avos*. Even the words that their servants say are so PRECIOUS that they are worth repeating!

With the *Chanukas Hamishkan*, the *Chachomim* explain that even though each *Nasi* brought the same thing, they had a DIFFERENT reason to bring it, and it accomplished something else for each one, so we say them each again.

Here, with building the *Mishkan*, BOTH of these reasons are also true!

The *Mishkan* we built for Hashem is so PRECIOUS that Hashem wants it to be said again, with all of the details!

And, like we learned before, really the two times it talks about the *Mishkan* are talking about DIFFERENT things. Before, we learned about how they SHOULD be made, the *Ruchnius Mishkan*. Now we learn how they ACTUALLY are made — the *Gashmius Mishkan* right here in the world by the *Bnei Yisroel*! Because it is something different, we are told about it again. (See *Likutei Sichos chelek Alef* and *Tes-Zayin, Parshas Pekudei*)

TEHILLIM :: 104 - 105

In today's first *Kapitel*, Dovid Hamelech tells us about the wonders of Hashem in the creation of the world!

The second *posuk* says, "**Oteh Or KaSalma**" — "Hashem puts on light, like clothes."

When someone is wearing clothes, we can only see the clothes, but we know who is wearing them!

And when we see light, like the sun, we can remember that it's like Hashem's clothes! Even though we can't see Hashem, Hashem is there! This will help us have *Yiras Shomayim*.

TANYA :: Likutei Amarim Perek Lamed-Vov

In the last perek, the Alter Rebbe told us that only when we do a mitzvah with maaseh, then the Shechinah can rest even on our guf. In this perek, the Alter Rebbe will explain to us why maaseh, doing the mitzvah with our guf and Gashmius, is so important.

The *Chachomim* tell us that "Hashem wants a place to live in the lowest place that He created" (*Dira Betachtonim*). The Alter Rebbe tells us that it means that Hashem wants a place to live right here in this *Gashmius* world! Why is this called "*Tachtonim*" (the lowest)? Because here is where Hashem is hidden the MOST.

Hashem wants to have a *Dira* here, which is the darkest and lowest part of the creation, because the greatest light comes only after there is darkness. That's why the greatest light of Hashem can only be revealed in this world.

When will Hashem's *Dira* be ready? When *Moshiach* comes! Then Hashem will be revealed, even here in the *Tachtonim* — this world!

In the next perek the Alter Rebbe will explain how this Dira is completed — when we do mitzvos, especially mitzvos with maaseh, during the time of Golus.

HAYOM YOM :: Chof-Alef Adar

The Hayom Yom was written for a year where there were TWO Adars (a Shana Me'uberes). This year there is only ONE Adar (a Shanah Peshutah), so we learn BOTH Hayom Yoms every day!

Chof-Alef Adar Alef

In the *Mishnah* and in the *Gemara*, we see the title “*chossid*” used a lot. For example, it is used about Adam *Harishon*, who is called a *chossid* because he recognized what happened as a result of the *Cheit Eitz Hadaas*, and fasted and did *teshuvah* for 130 years.

When the *Chachomim* talk about a *chossid*, they are talking about someone who is very wise, has very good *midos*, or both.

But when we use the name “*Chossid*” in *Chassidus*, we mean something else. We mean someone who:

- 1) Someone who knows who he is (*Makir Mehuso*)! (In *Tanya* we learn about who we are as individuals, that we have a constant battle with our *Yetzer Hara*, and the *kochos Hashem* gives us to win over it.)
- 2) He knows which parts of Torah he knows already.
- 3) He knows how he is using his time and *kochos* in learning Torah now.
- 4) He knows how he is doing in keeping the *mitzvos* and following *Shulchan Aruch*.
- 5) He is doing his best to fix up things he knows he is missing, and where he could be doing better.
- 6) He has a lot of *Kabolas Ol* to do what he knows he has to do!

Chof-Alef Adar Sheini

In yesterday's Hayom Yom, we learned what the Maggid told the Alter Rebbe: It's not enough to just have the korban of giving of ourselves to Hashem, but it needs to be done with a constant chayus, like the fire on the Mizbeiach that never went out.

The Tzemach Tzedek told over the story in yesterday's *Hayom Yom* and concluded:

My grandfather, the Alter Rebbe, is the “Moshe Rabbeinu” of *Chassidus Chabad*!

What did Moshe Rabbeinu do? Hashem gave the Torah to Moshe, but he shared it with all of the Yidden!

The same way, the Maggid gave the Alter Rebbe the “fire” of *Chassidus*, but the Alter Rebbe shared it with EVERYONE who learns and teaches *Chassidus*!

The Tzemach Tzedek continued: I am sure that anyone who teaches another Yid, and helps HIM have a “fire,” a *chayus* in *Chassidus* — Hashem will reward him with a *zechus* that will never go out.

This Hayom Yom comes from a letter written to R' Mordechai Cheifetz, one of the mashpiim of the club for girls, Achos HaTmimim, which the Frierdiker Rebbe started to inspire the girls to grow in learning Chassidus and behaving like a chossid — Darkei Hachassidus. In this letter, the Frierdiker Rebbe tells R' Mordechai this story, to show that the girls should not just be learning for Kabolas Ol, but they should have a fire, a chayus in it too!

In a *sicha*, the Rebbe brings two lessons we should all learn from this:

- It's not enough to learn ourselves, we need to learn with others.
- We have to have a CONSTANT *chayus* in *davening*, learning Torah, and doing *mitzvos*

See Likutei Sichos chelek Alef, parshas Tzav

SEFER HAMITZVOS :: Shiur #300 - Mitzvas Lo Saasei #235

Today's *mitzvah* (*Mitzvas Lo Saasei #235*) is not to lend a Yid anything with interest. “Interest” means that he has to pay back more than what you lent him. For example, you can't give your brother a lollipop and tell him

he needs to give you back TWO lollipops at the next Shabbos party.

The Torah tells us this *mitzvah* many times, showing how important it is! One of those *pesukim* is in *Parshas Behar*: אֶת כֶּסֶף לֹא תִתֵּן לוֹ בְּנִשְׁךָ וּבִמְרֵבִית לֹא תִתֵּן אֶכְלֶךָ

The *mitzvah* is explained in *Perek Hey* of *Mesechta Bava Metziah*.

RAMBAM :: Hilchos Malveh VeLoveh

In today's Rambam, we learn more *halachos* about paying back loans.

Perek Tes-Zayin: When you pay back a loan, it is important to know that until the person GETS the money, it's YOUR job to make sure nothing happens to it. For example, if Reuven borrows a pencil from Shimon, and then puts it back on Shimon's desk when he's done, it's Reuven's job to watch over the pencil until Shimon gets back to his desk. If it rolls off the desk and disappears, Reuven needs to pay him back for the pencil.

BUT, if Shimon said "Just put it on my desk when you're finished," then even if it disappears, it's not Reuven's fault.

Perek Yud-Zayin teaches us *halachos* about what happens if someone passes away, and his children find a note saying that someone owed him money. If the other person says he paid already, he has to take a *shevuah* (a very serious Torah promise) that he is telling the truth.

One interesting *halacha* is that if someone has a *shtar* written in Australia, and he brings the *shtar* to get paid back in America, he needs to pay back Australian dollars and not American dollars. But if it doesn't say where it is written, and the person says it is for Australian dollars, he needs to make a *shevuah* that the *shtar* was really written there.

Perek Yud-Ches teaches us about when a person can't pay back the loan, and there was no *mashkon*: We can take away his property to pay back the loan, even property that he sold already.

RAMBAM- PEREK ECHAD :: Hilchos Eidus - Perek Tes-Zayin

In the end of this *perek* the Rambam tells us that there are a few kinds of people that are kosher to be an *eid*, but they can't be a judge. For example, a friend or enemy — they can be an *eid*, but they can't be a judge because their friendship or hatred might make them make a wrong decision.

INYANA D'YOMA :: Mivtza Matzah

Giving *Shmurah matzah* to Yidden who wouldn't otherwise have it is one of the Rebbe's *mivtzoym* — *Mivtza Matzah*! Here are some things to keep in mind, from the Rebbe's letters about this *mivtza*:

The Rebbe tells us to make sure and ask Hashem to help us have *hatzlacha* in doing this *mivtza*. We always ask Hashem to have *hatzlacha* in the things we do for ourselves. We should ask Hashem even more since we're trying to help other people — we need EXTRA *hatzlacha*!

~

In a letter, the Rebbe writes that giving *Shmurah Matzah* is like giving *tzedakah*:

The *Medrash* says, "Yoser Mimah Shebaal Habayis Oseh Im Ho'oni, Ho'oni Oseh Im Baal Habayis" — when someone gives *tzedakah*, what the poor person gives him is worth even more than what he gave to the poor

person!

It's the same thing with giving *Shmurah Matzah*! *Matzah* brings special *brachos* to a Yid, like *Emunah* and health. When we help other Yidden with the *mitzvah* of *matzah*, we get even MORE of those *brachos* for ourselves!

Since everyone needs those brachos from matzah, we should make sure to give out A LOT of matzah this year!

See Maft Eichos to Sichos Kodesh, Mivtza Matzah

TEFILLAH :: Making Bitachon Stronger Through Davening

Having *bitachon* makes our connection with Hashem strong. The Rebbe reminded many people in letters that having stronger *bitachon* opens up a path for more *brachos* to come from Hashem!

Sometimes it can be hard to feel our *bitachon*.

Something that can help is to learn and think about how much having *bitachon* in Hashem makes sense! When we understand it, we will then start to feel that way too.

When we fly in an airplane, we trust the pilot of the plane. We know that the pilot proved that he is able to fly such a big plane safely and land it in the right place. We can trust him since he is able to do it!

Knowing that someone is ABLE to take care of something helps us trust him.

But people are just people. We trust the pilot to fly our plane, but that doesn't mean we will trust him as our dentist! We can trust him to do specific things, but we can't trust him in EVERYTHING.

Bitachon in Hashem is different!

We CAN trust in Hashem for everything. Hashem is able to do anything!

When we think about this, our *bitachon* in Hashem will be stronger!

One place to think about this is in *davening*. In the praises of Hashem in *Pesukei Dezimra*, we speak about how Hashem has the *koach* to make anything happen. For example, the paragraph "**Halelu Es Hashem Min HaShomayim**" speaks about how all of the creations praise Hashem and that Hashem is in control of everything in the world.

HALACHOS HATZRICHS :: Shiurim on Seder Night

Hashem is *Ein Sof*, without sizes or measurements or limits! But still, Hashem put Himself into *mitzvos* we can do that DO have a specific *shiur*, a specific size or measurement. Whenever the *Chachomim* made a *takana*, that ALSO has a certain *shiur*!

All of the *mitzvos* we do on the night of *Pesach* have a specific *shiur*, and are done in a certain order. This is important to know, because if we want to keep the *mitzvos*, we need to do them in the way that *halacha* teaches!

In *halacha*, for something to be counted as eating, we need to eat a certain amount and in a certain amount of time. If someone eats less, it might be like tasting something, not eating it! And if it takes us too long to eat it, it might also not be counted as eating — it's like taking a bunch of tastes instead!

So to be counted as eating the *matzah* and the *maror*, and drinking the *Daled Kosos*, we need to make sure to

eat or drink the right amount in a short enough time.

(There are different opinions in *halacha* about what amount a person needs to eat or drink, and how long they have to finish, *lechat'chila* and *bedieved*. You can see these opinions in the *halacha* newsletters, or ask your *Rav* which opinion you should follow.)

Let's look at one of these things, the *kos* of wine that we drink. The cup of wine needs to be big enough to hold a *Reviis*. (It is better to have a smaller *kos* and drink the whole thing, than to have a bigger *kos* and only drink part, because drinking only part of the *kos* is *bedieved*.)

But how much is a *Reviis*? Chabad goes according to the opinion of R' Avraham Chaim No'eh, who says that the *shiuirim* are pretty small. R' Avraham Chaim No'eh holds that a *Reviis* is 86 ml (this is actually the same *Gematria* as the word *kos*, 86!), which is about 2.9 ounces. (Most standard *bechers* are 5 ounces or bigger.)

See the *Pesach Guide* by *Halochos.com*, and the *Halacha Newsletter* by Rabbi Lesches from Melbourne

GEULAH U'MOSHIACH :: Living Shabbos'dik

Even though *Parshas Vayakhel* speaks about the *Mishkan*, the first few *pesukim* are about Shabbos.

Moshe Rabbeinu tells the Yidden, “***Sheishes Yamim Tei'aseh Melacha,***” for six days your work should be done, “***U'vayom HaShvi'i Yihiyeh Lachem Kodesh, Shabbos Shabbason LaHashem,***” and on the seventh day it should be holy for you, a *Shabbos Shabbason* for Hashem.

Why does Moshe tell the Yidden about Shabbos as if it is something new to them? The Yidden already know about Shabbos and it is one of the *Aseres Hadibros*!

The Rebbe explains that Moshe Rabbeinu was teaching the Yidden about HOW to keep Shabbos.

The *posuk* doesn't say, “for six days you should do your work.” It says, “for six days your work SHOULD BE DONE.”

There are two ways to look at the work we do:

- 1) When we work, we are earning money for ourselves and our families. We use this money in order to live. So the work is where our *parnasa* comes from.
- 2) Hashem gives us *parnasa*. But Hashem wants us to do something to get that *parnasa*, and that is to work. So the work is just a *keili*, but the *parnasa* is from Hashem.

We might think that it makes no difference what we think! Either way, we are doing work, and we are getting *parnasa*.

But it DOES make a difference! If we think that our money comes from the work we do, when we want or need more money we will need to work harder. We will need to spend a lot of time thinking about how to do our work better.

Moshe Rabbeinu told the Yidden NOT to think this way! Not that “you should work” for six days, but that for six days “your work should be done!” You don't need to spend all of our *kochos* and time on working, you just need to make sure your work gets done. Hashem will make sure that it brings us all the *parnasa* we need!

Then, all of the rest of the time can be used for *kedusha*, for Torah and *Tefillah* and helping others.

When we work in this way, our whole week will be full of *kedusha*! Then on Shabbos, when we can feel *kedusha*

even more, it will be VERY *Shabbos'dik* — *Shabbos Shabbason!*

The Torah tells us this right before teaching us about the *Mishkan*, to teach us something important: When we make our lives *Shabbos'dik*, it will bring us to have the *Mishkan*! Not just the *Mishkan* in the *Midbar*, but the continuation of the *Mishkan*, the *Beis Hamikdash* and the *Beis Hamikdash Hashlishi*, may it be built very soon!

See Likutei Sichos chelek Alef, Parshas Vayakhel

- Credits, sponsorships, and contact info at KidsChitas.org -